

A PARTING SHOT.

An Old Time Educator Talks on Women in the Pulpit.

Some Points Worth Pondering, With Touches of Local History—How the Best Thought of the Age is Tending.

ED. WEEKLY DEMOCRAT:—Allow one of the old time advocates of the extension of the range of woman's opportunities in her struggle for life, to compliment your management for the liberality shown in granting so full and fair discussion of living issues, and to congratulate you, that as a result of this liberality, the *News-Democrat* is becoming more and more a necessity to those who desire to be posted on the questions of the day.

Whatever may be permitted to say through your columns, we are determined that our pen shall not be dipped in wormwood.

We all aim to be, as does the "Trinity Reform Pulpit" with the "right wing" in this and all other controversies, and heartily endorse the "four things" covered by this wing as stated by the "T. R. P." and/or the better securing of these things we are compelled to ask for some of the things espoused by the "left wing."

The reverend gentleman "discrepancies any reform against nature," but favors those "in accord with the fundamental idea of creation." So do we. But this fundamental idea is not the equality of the sexes. No, nor is the right to vote or preach dependent on the equality of those who exercise the privilege.

"They are different—says the 'pulpit'—in kind, and cannot be measured by the same standard—a man is a man and a woman is a woman."

It certainly, but it does not follow that the man can prescribe the sphere of right of the woman, any more than that the inequality between the "lion and the lamb" should especially qualify the lion to be the guardian of the lamb. Nor does the man of occupation that a man or a woman is best qualified to follow, give either the man or the woman a right to dictate the sphere of the other.

There is a limit beyond which woman ought not to go." We answer, she will likely find that "limit" as will the "Trinity Reform Pulpit," and it is neither male or female smirking when we ask, who gave to the "pulpit" the right to fix the "boundary of woman's overflows" just at the threshold of the pulpit and the ballot box?

Yes, woman's natural position is in the family and man's on the farm and in the workshop, but it does not follow that both may not go together to the church and reason together of "righteousness" and judgment coming, or to the political caucus and lay press in the protection of the home and the family.

Yes, brother "Pulpit" the "extreme wing" of this reform believes in the moral position of the woman in the family; and in thirty years of agitation of this subject, which has thrown us much of the time among families belonging to this "extreme wing," we say she is susceptible of statistical proof, that nowhere can so much domestic tranquility be found as in the home where the husband and brothers respect the mother and sisters as moral superiors, and as religious and political equals.

To charge the large and increasing number of divorces to this growing sentiment, in favor of the religious and political elevation of woman, is not warranted by the facts, and lacks the confirmation of good reason or common sense.

Again, the "Trinity Reform Pulpit" feels awful bad when he reads of women in convention assembled, clamoring for everything imaginable except the protection of the marital relation. We, too, brother, should recollect to read the account of such a convention, but if you were at the State convention of the Ohio W. C. T. U. in this city two years ago, you could certainly say that that convention contained as much refinement, intelligence and womanly grace as any convention that ever assembled in Canton. We doubt whether any convention ever transacted more business in the same amount of time, and every motion, resolution, decree, and prayer was for the protection of the marital relation, and the purity of the home, and to ensure that domestic tranquility comes mainly from the homes provided over by such women as to display a want of information that is inexcusable.

Now does the "right" engineer an apostasy from the sexes?"

Actual experiment in States and Territories where suffrage has been given to women proves the charge untrue.

The peaceful ascending of ladies to numerous clerical positions heretofore held by men prove the charge untrue. The communion does not follow from any logical premise. In short, we have been unable to find in the long article from "Trinity Reform Pulpit" a single legitimate conclusion drawn from established premises, for the exclusion of women from the pulpit or the ballot box.

He says "The logical outcome" of this reform is to cast "reflection on the dignity of maternity."

Brother, we are too far along in this reform for that statement to be made by men who study this question.

Thousands of our most refined and devoted mothers are now asking for the ballot, hoping to be able to infuse into the body politic a moral force which shall enable the state to protect the marital relation and the home against the fearful ravages of legalized debauchery and crime, which more than all other things are making marriage a failure since maternity is a thing to be dreaded.

Finally, the reform will not produce "a trust of religion," unless ministers insist on putting up their religious notions as barriers against the inevitable law of human progress. Some of the early abolitionists were driven from the church, because the church insisted that slavery was a divine institution and sanctioned by the Bible; and now, nobody distrusts religion on account of that reform; and when the "pulpit" recognizes in woman the same right to choose her surroundings and the same right of self-government, which he claims for himself, he need have no fear that the reform will create distrust for religion.

The side of intelligent thought is rapidly turning in the direction of this reform, and if our brother insists on erecting his religious opinions as a barrier between woman and the pulpit, he must not blame the reform, if he finds both his religious notions and the "Trinity Reform Pulpit" falling into disrepute. Yours for the cause of the Extreme Right Wing.

A PARTIAL ECLIPSE.

The best salve in the world for Cuts, Bruises, Sores, Ulcers, Salt Rheum, Fever Sores, Tetter, Chapped Hands, Chilblains, Corns, and all Skin Eruptions, and odiously cures Piles, or any part required. It is guaranteed to give perfect satisfaction, or money refunded. Price 25 cents per box. For sale by Durbin Wright & Co.

The sight was an eclipse of the moon. Rain descended throughout the day and in the evening it came down in such torrents that all interested decided that such a thing as viewing an eclipse of the moon was entirely out of the question. But to those who did give up hope until the last a pleasant surprise was in store. At 11 o'clock, about the hour when the eclipse could first be distinctly observed, the clouds cleared away for short intervals and the watchers were amply repaid for their vigil.

The moon entered the penumbra or outward shadow at 9:37. At 10:57 p.m. it entered the umbra or shadow. At 2 a.m. it left the shadow and at 2:20 a.m. authorities state that it became entirely clear. This eclipse was but a partial one. In a total eclipse the moon is illuminated to some extent by a lurid reddish light, which is really a reflection from the earth's atmosphere. In a partial eclipse this reddish light is very dim. An eclipse of the moon generally follows an eclipse of the sun, occurring about 15 thereafter. There are generally two eclipses of the moon every year, and there will be another in July, but it will not be visible in the United States.

SAD, IF TRUE.

Dr. Springer, a Citizen of Good Standing,

Reported to Have Suddenly and Mysteriously Left the City—His Wife in Deep Grief.

The good citizens of Canton will be startled to learn that Dr. Charles H. Springer has left for parts unknown, having behind only a loving and devoted wife and a large number of unpaid bills.

It seems that he left the city on Wednesday last, taking with him most of his books and all of his instruments. The doctor came here about a year ago. It is understood that he has been in the habit of eating morpheus for years past.

He formerly lived in Dundee, Tuscarawas county, and while there met the lady who is now Mrs. Springer. She supplied him with money to complete his education, and in all gave him over \$1,000.

Last Friday Dr. Springer went to Dundee and met his wife, telling her that he was going to California for his health. He returned to Canton and immediately wrote to his wife to come here at once. She came last Wednesday evening, only to find that he had left on the P. V. W. & C. R. in the morning, for some point in the West.

It is understood that he has been receiving letters from a cousin of his who resides in Peru, Ind., and from the time of it would seem that he intends to meet her in the near future.

A NEWS-DEMOCRAT reporter met Mrs. Springer this afternoon, and she was very reluctant to give any of the particulars of his disappearance. She admitted that she had furnished him with over \$1,000 before they were married and that he had been in the habit of eating morphine. She also said that he was heavily in debt, and to this more than anything else, she attributes his leaving town.

Mrs. Springer is an eligible lady and has the sympathy of all in her fortune. When seen by a News-Democrat reporter this afternoon she was in tears, and seemed to be in great mental anguish to think that her husband whom she had befriended so many times, would now desert her in this cruel manner.

A STRANGE STORY.

It is claimed that Miss Edith Bayless of Navarre, was Mesmerized by a Man Ten Miles Away From Her.

A very strange event, which is said to have transpired in Navarre, has come to light. It seems that Prof. Frankling, the mesmerist, had given an entertainment there and had placed Edith Bayless under the influence. He then decided to attempt thefeat of mesmerizing her in Navarre while he was in this city.

The trial was made and if report is to be believed, he succeeded in accomplishing the act. He informed Miss Bayless that he would make the attempt on Sunday evening about 9 o'clock and that she should keep her mind on him. At the given time Miss Bayless was sitting at the table with Mrs. Lower and Miss Celia King. It is claimed that she subsequently commenced to feel drowsy and was soon unconscious and in fact mesmerized.

She remained in this state, for about ten minutes and conducted herself in a very strange and unusual manner. Those present claim that she was mesmerized three different times, remaining in this condition about ten minutes each time. She performed a great many queer acts and had the appearance of being completely under the influence.

What is the scriptural relation of man and woman as set forth after the resurrection of Jesus. John x:30; Jesus said: "I and the Father are one." John xii:3. In the beginning was the word and the word was with God, and the word was God. All things were made by him, without him was not anything made that was made." Showing that Christ and God are equal in power and glory, and Paul distinctly declares that the relation of woman to man is the same as that of Christ and God. I Cor. xii:4 we read: "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." I Cor. xii:11: "Howbeit neither is the woman without the man, nor the man without the woman in the Lord, for as the woman is of the man, so is the man also by the woman, but all are one in Christ."

The famous horse case of Prof. Armstrong, involving the loss of an eye of the horse Bayard, will go no higher up. The eye will be paid for at the rate of \$650, and costs.

The marriage of H. W. Harris, to Miss Elsie Leek, takes place at the residence of the bride's father this evening. Only immediate friends and relatives are invited.

He does not from the pulpit present one set of laws or man and another for woman, only as they relate to position of power or authority.

The position of the ministers he chooses to represent, if formulated is as follows: Christian woman may engage in any work that does not interfere with ecclesiastical prerogative and that does advance the spiritual and financial interests of the church.

We do not discourage marriage nor speak disparagingly of it, but we do think that he is mistaken when he assumes that there is not a suitable husband for every woman, or that every man and woman is qualified to become father and mother.

There are more children now than are properly cared for, and many men and women married who had better all their lives remained single.

Any woman's moral position is in the family. "Everybody believes that God intended her to be there except the extreme wing of this modern reform."

If he is conversant with the reform

FOR THE PULPIT.

A Canton Lady Gives Her Views Why Women Should Preach as Well as Pray.

This Talk is Not from the Right or Left Wing, But from the Reform Wing.—She Would Enlarge the Scope of Home and Make Everybody at Home.

ED. WEEKLY DEMOCRAT:—I notice that a Canton clergyman predicts the direst calamities to follow woman's entrance into politics, or public life. Women are and have been for more than a quarter of a century in politics; for instance, Abby Kelly, Anna Shaw, Maria W. Chapman, Anna Dickinson, Ellen Foster, Francis Willard and a host of women, too numerous to mention. While women exercise the right of suffrage in many cities and in some States and Territories, women have spent the entire day at polling places, and we have yet to learn of one woman who has been debased by participation in public affairs.

Here are the incentives that lead woman forward, not a desire for distinction and honor. She seeks to make the whole world home-like, that her loves ones, her sons and her daughters, can never get beyond her loving protection.

We are now agitating, he knows that its object is the purifying of the home, the splitting of society and rendering more secure the marriage vow.

If these gentlemen will visit the "day nurseries," the industrial schools for girls and training schools for boys, conducted almost exclusively by these reform women, they will be impressed with the fact that there is something more needful now than to urge men and women to enter the marriage relation.

Visit the reform schools, jails and penitentiaries and see the fruits of man's legislation, of depraved appetites and inflated passions transmitted from father to son.

Read all the reports of crimes, vice, safety, early truancy.

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REFORM WING.

VIGOROUS STEPS

To Be Taken by the Alumni of Mt. Union to Consume the Endowment of an Alumni Chair.

On Tuesday afternoon at 4 o'clock an adjourned meeting of the resident alumni of Mt. Union College was held in the commercial rooms. The Atlantic Review says that the endowment of an alumnae chair, with a fund of not less than \$25,000, was undertaken in 1855, and in less than a year nearly \$12,000 had been raised. Since 1855 the main work has been in the direction of the principal endowment, but the new era and promising days have come for the college to awaken the alumnus to the importance of his work and the deans to decide to push it to a early completion.

President Marsh made a ringing speech in favor of immediate consumption of the work. He had assumed that if the alumnus would only show sufficient interest in the matter to complete their fund that there need be no further anxiety in regard to a large general fund. The alumni of Canton, Akron and Cleveland are only waiting an invitation to do their part, and all that is necessary is organized, persistent work. He called attention to the fact that although the endowment was not available until \$25,000 had been raised, yet the \$12,000 had been given to the college by the end of the year.

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